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CONTENTS

JOHN F. GUMMERE: Telling the Truth in Textbooks	17
EUGENE W. MILLER: C. A. A. S.: Report of Sec'y-Treasurer, 1949-50	19
Reviews	21
É. des Places, <i>Pindare et Platon</i> (Post); B. Farrington, <i>Greek Science</i> (Stahl); S. J. De Laet, <i>Portorium</i> (Boak); M. Cary, <i>The Geographic Background of Greek and Roman History</i> (Broughton); L. A. Arand, <i>St. Augustine, Faith, Hope, and Charity</i> (Peebles); A. Delatte, <i>La constitution des États-Unis et les Pythagoriciens</i> (Minar); W. F. J. Knight, <i>Vergil: Selections from the Eclogues, Georgics, and Aeneid</i> (DeGraff); H. P. V. Nunn, <i>A Short Syntax of Attic Greek</i> (Phillips).	
THE CLASSICAL WEEKLY in Microfilm	28
Notes and News	28
Books Received	29

TELLING THE TRUTH IN TEXTBOOKS¹

The point of this paper is that it is frequently very difficult, if not impossible and even inadvisable, to tell the truth about some aspects of language or of any given language in an elementary book.

Anyone who has officiated in sports will certify that by far the most complicated situations arise in contests involving beginners or unskilled participants; just so, the most embarrassing and involved problems can and do arise in the elementary teaching of languages.

Only a few examples of the many which prove this point can be cited at this time; I can suggest remedial procedures for some.

For instance, the genitive plural of present active participles in Latin is taught as ending in *-ium*; yet this ending (so called) can not occur in hexameter or pentameter verse. So what is regarded as incorrect in the early years of Latin study comes to be the standard form in Ovid and Vergil. Why pick out the form *veterum* among adjectives, or the nouns *iuvenum* and *canum* for special consideration, when a functional approach to the whole question would eliminate apparent

inconsistencies? The remedy: teach that the genitive plural ends in *-um*. Exceptions are the pronominal or imitation-pronominal forms in *-arum*, *-orum*, *-erum*.

The prefix *com-* appears in many Latin compounds. It also serves (in the form *cum*) as a preposition, as do many adverbial prefixes. Much backward reasoning takes place from the belief that the meaning of this prefix in compounds must be reasoned from its acquired use as a preposition. Moreover, it appears in various forms in compounds such as *cogere*, *colligere*, *comparare*, *conducere*, *corripere*. The fact that the form *co-* occurs has caused all sorts of fanciful statements such as "the *m* is lost in *coemere*" and so forth. Some books try to give all possible forms of the prefix (invariably omitting the *co-*), instead of telling the truth as simply as possible, namely, that the final sound is often modified according to the sound which follows; also that there is another form, *co-*. As to giving meanings, that is almost impossible, especially if one reasons backward from its prepositional use. One recently-published book gives the following absurd collection of alleged "meanings": thoroughly, eagerly, well, attentively, completely, "with force not expressed in English," "intensive force." This desperate effort well illustrates my point.

The problem is similar to that of trying to define the function word "of" in English. Dictionaries go mad

¹ This paper was read at the Forty-Third Annual Meeting of the Classical Association of the Atlantic States at Bethlehem, Pennsylvania, on April 15, 1950.

with column after column of definitions when it ought to be obvious that the function words in English are only that and nothing more, and inevitably assume a kaleidoscopic variety of "meanings" in use.

Books keep referring to the "nine" irregular adjectives. Aside from the fact that they had better be called "pronoun-adjectives," there are actually only six of them. This is because *neuter* is merely a compound of *uter* while *ullus* is a diminutive of *unus* and *nullus* a compound of *ullus*. Nor is that all; for the genitive and dative singular, which serve to give an excuse for special classification, are seldom found in *alius* and *alter*, and the evidence about them is conflicting. Remedy: include *unus*, *solus*, *totus*, etc. when teaching *hic*, *ille*, and the others like them. Forget about *alius* and *alter*.

The principal parts of certain verbs. It certainly is easier to go on teaching that the principal parts of *fero* include *tuli*, *latum*; or that the principal parts of "go" include "went." Not that this is true, of course. Semantically, the perfect system of *tollere* fits the present system of the defective verb *ferre*, so it was appropriated for the purpose, leaving *tollere* to get on as best it might by stealing from one of its compounds, *sustollere*. The latter just had to get on without a perfect system. Similarly, in English, the preterit of "wend" has been appropriated to fill in, semantically, the missing tense of "go." But "wend" has been more resourceful than its Latin counterpart in that it has invented a new preterit "wended," following a respectable group of verbs like "mend," "end." Can you teach the truth about *ferre*? Probably you can, but it is much more difficult than to falsify the case. Confusion is worse confounded by some authors who teach that there are three stems in *fero*, or that *fero* "has" three stems. Actually, *fero* has one stem. The forms *tetuli* and **tilatos* were made over and disguised. The theft can still be detected in such forms as *rettuli*, where the two *t*'s tell the tale.

The alphabet. The Latin alphabet ends with *x*. The symbols *y* and *z*, adopted to represent Greek sounds not heard in Latin, were added at the end (of course they do not appear at the end of the Greek alphabet); they are no more Latin symbols than are the acute *e* seen in French *café*, or the *n* with the tilde over it seen in writing Spanish *cañon*, are English. But since *y* and *z* are part of the English alphabet, it is much easier to go on teaching that they are also a part of the Latin alphabet, even though they aren't, or weren't in the so-called classical period.

It is usual to teach that the ending of the nominative singular of the second declension is *-us*. Of course this is not true, for the ending is actually *-s*, that is *-s* is the usual nominative singular ending. The preceding vowel is part of the stem and represents an earlier *-o-*.

It is characteristic of a great many nouns in Indo-European to have a vocative form which consists of the

simple stem without any ending. An example of this is such a vocative as *domine*, where the stem vowel is seen in the *e*-form instead of the *o*-form (a common variation). But the books all say that the vocative ending is *-e*; of course it is not.

Some books list a "vocative" for third-declension words, or for first-declension words. But these are merely nominatives in vocative function. Books customarily say that "the vocative of *puer* is lacking." Anybody who reads Roman comedy knows perfectly well that the vocative *puer* is of frequent occurrence. The book writers did not know enough to understand the common use of nominatives in this way. What they ought to have said was that *puer*, though a second-declension noun, has no such vocative form as **puere*. That it "has no vocative" or that "the vocative is lacking" is not true.

To say that the imperfect subjunctive "is formed" by adding the person endings to the infinitive is false. Nor is it entirely correct to avoid the misrepresentation of historical grammar by saying that the imperfect subjunctive "may be found" by adding the endings; for this does not account for the long vowels. The truth is that *-sē-* is the "sign" of the imperfect subjunctive

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The changes it undergoes are easily explained, but such an explanation can hardly be given in the elementary textbook.

If there is any one thing seriously needed in language teaching today it is an understanding of the place and function of writing. Millions of people are taught that speech or sounds are to be figured out from writing. Children are invited to "pronounce *t*." A moment's consideration will show that this is nonsense. The child may be invited to try to operate his vocal organs in such a way as to produce the noise or operation which a *t*, written down in some word, is supposed to represent. The point is, of course, that writing is only a device intended to record, albeit in a most imperfect fashion, what somebody said, or might have said. The consequences of such backward teaching are much more serious for the English-speaking person than for other speakers of Indo-European languages, for instance. Perhaps we have a chance in the Latin class to teach the truth.

But the truth would be something to this effect: it is ridiculous to say that in the word "coincide" the first *c* is "hard" and the second "soft." (It does not make any difference what terms you use to describe them.) The truth is that in the word "coincide" the first symbol is supposed to stand for the kind of tongue-movement (with following puff of breath) which is often represented by *k* in writing English. Likewise, the second *c* represents a certain movement of the tongue, together with partial obstruction of the stream of air through the mouth, which is represented by the *s* in "this." The truth sounds complicated; but it is certainly better than the false statements which are being regularly made and which cause people to make assertions about pronunciation on the basis of spelling.

Now when we apply this principle to the writing of Latin words, we meet further difficulties. How many consonants are there in English? The answer, twenty-five, is known to few people. In Latin, there are seventeen. How can you tell the truth about this in a textbook?

It is not true to say that "the consonants in Latin are pronounced approximately as in English." Even if we accept the expression as a short cut, it is still untrue, because the operations of vocal organs which Latin symbols are intended to represent are often not the same as those of English. Thus there are easily audible differences in the operations involved in the "pronunciation" of *r*, *n*, *t*, *d*, *p* in the two languages.

The consonant called "agma" occurs in both Latin and English; it is heard at the end of English "sing" and before the final -go of Latin *iungo*. The two sounds happen to be the same; it also happens that lists of the consonants of either language in the textbook never include *agma*. How can you tell the truth about it?

The conclusion which we must draw, in view of a situation which is admittedly complicated, is that teachers

should be taught about language so that accurate presentations of technical facts may be made. When teachers are fully informed, textbooks will be able to tell the truth to a greater extent. Yet the fact remains that certain truths involved in elementary teaching are so complex that the space available and the state of general knowledge of the field will continue to make it impossible completely to tell the truth in textbooks.

JOHN F. GUMMERE

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CLASSICAL ASSOCIATION OF THE ATLANTIC STATES REPORT OF THE SECRETARY-TREASURER 1949-1950

The Forty-Third Annual Meeting of the Classical Association of the Atlantic States was held at Bethlehem, Pennsylvania, on Friday and Saturday, April 14 and 15, 1950, with Lehigh University as host, and with the co-operation of the Classical League of the Lehigh Valley and the Lehigh Valley Chapter of the Archaeological Institute of America (for the complete program, consult *CW*, XLIII [1949-1950], 184 f.). The total attendance at the three program sessions on Friday afternoon, Saturday morning, and Saturday afternoon amounted to more than two hundred members and friends. Seventy-five members and guests attended the annual dinner meeting, which was held in the Education Building of the Moravian Church on Friday evening.

The annual business meeting of the Association was held in the University Room of the Hotel Bethlehem at 2:00 p.m. on Saturday, April 15, with President Franklin B. Krauss presiding. The Secretary-Treasurer reported that, as of March 31, 1950, the Association had 639 members, of whom 566 were personal and 73 institutional, and that 443 of the members were subscribers to *THE CLASSICAL WEEKLY*, 430 to the *Classical Journal*, and 425 to the *Classical Outlook*. In his report of the Financial Account of the Association, he stated that Receipts through the fiscal year beginning April 27, 1949 and ending March 31, 1950 amounted to \$2608.73, and that Expenditures during the same period amounted to \$2462.31, thus leaving a Balance of \$146.42.

In his report of the Financial Account of *THE CLASSICAL WEEKLY*, the Secretary-Treasurer announced Receipts in the amount of \$5621.49 and Expenditures in the amount of \$5683.72 through the fiscal year extending from April 27, 1949 through March 31, 1950. The Deficit of \$62.23 in this Account was covered by a loan of that amount from the Account of the Association.

In his statement of the Rome Scholarship Fund of the Association for the period extending from April 27, 1949 to March 31, 1950, the Secretary-Treasurer reported a balance of \$64.63 from the year 1948-1949, and contributions of \$271.00 for the year 1949-1950, thus giving a total of \$335.63 in Receipts; the only Expenditure from this Account was \$200.00 in cash to the recipient of the Scholarship Award, Miss Joan B. Twaddle of the Columbia School, Rochester, New York, leaving a Balance in this Account of \$135.63.

The report of the Secretary-Treasurer was formally approved by unanimous vote of the members present.

A motion was likewise passed expressing the congratulations and appreciation of the Association to Professor Harry L. Levy, Editor of THE CLASSICAL WEEKLY, and to Professor Eugene W. Miller, Secretary-Treasurer of the Association, for their services to the Association during the past year.

President Franklin B. Krauss reported that he had officially represented the Association at the Annual Meeting of the Classical Association of the Middle West and South in Cleveland, Ohio, on April 6-8, 1950. The President also made announcement of the Latin Institute of the American Classical League to be held at Haverford College, Haverford, Pennsylvania, on June 15-17, 1950. Additional remarks regarding this conference were made by Professor Raymond T. Ohl and Professor Lillian B. Lawler.

Professor Harry L. Levy spoke briefly on THE CLASSICAL WEEKLY and requested the cooperation of those in the secondary schools in submitting articles on problems of interest to them and their fellow-teachers. He furthermore expressed the hope that they would write letters to him indicating topics which they would like to see discussed in THE CLASSICAL WEEKLY.

Professor L. R. Shero, Chairman of the Committee on Resolutions, presented the following report for that Committee:

"Nos, Societatis Classicae Civitatum Atlanticarum sodales, in hac urbe pulcherrima congregati quae nomen cepit a loco natali Domini nostri Iesu Christi, omnibus iis qui studiosae laborant pro fausto quadagesimi tertii conventus nostri sollemnis successu gratias agimus maximas:

"Imprimis autem viro clarissimo Martino D. Whitaker qui, praeses eius universitatis quae huius urbis est ornamentum insigne, ut huc congregaremur nos benigne invitavit et cum adiutoribus suis curavit ianuam universitatis nobis hospitaliter patefaciendas atque cibum ad finem conventus liberaliter praebendum;

"Deinde societatibus et classicae et archaeologicae incolarum huius vallis amoenae, necnon circulo fraterno hic florenti sodalitatibus Graecae Eta Sigma Phi designatae, quae omnia in nobis hospitio amicissimo recipiendis se coniunxerunt;

"Item viro docto Earl L. Crum, qui negotia societatis suscepit quae hoc loco agenda essent omnia, atque viro docto Iosepho A. Maurer, qui ei commodis nostris servienti maximum auxilium tulit;

"Item omnibus et viris et mulieribus qui orationibus apud nos habitis cum doctis tum disertis aures mentesque audientium delectaverunt;

"Item iis qui singulis coetibus diligenter atque humaniter praesidebant, necnon illi Earl L. Crum supra commemorato qui cenam sollemnem magna cum dignitate comitateque direxit;

"Item iis qui post cenam sollemnem in nomine universitatis ac societatum aliarum salutem nobis lepide dixerunt;

"Item duabus professoribus plane eruditis Collegi Cacuminis Cedrorum, Aliciae Parker Tallmadge et Kate Clugston, quae nos unice oblectaverunt tragoedia Euripidis Medea ex parte in scaenam inducenda, atque studio nonnullis ex illo collegio et hac universitate vicina qui personas fabulae callide egerunt;

"Item iis mulieribus ecclesiolae venerandae in hac urbe sitae Unitatis Fratrum quae cenam lautissimam et bene coctam paraverunt nobisque habiliter apposuerunt;

"Item iis qui in hoc hospitio nitido ac splendido commodis nostris diligenter consulebant;

"Item custodi bibliothecae huius universitatis, viro doctrina abundanti Iacobo D. Mack, qui libros quosdam vetustos notandosque accurate delectos effecit ut otiose inspicere possemus;

"Item viro docto Arturo S. Cooley, qui cum compluribus nostrum monumenta huius urbis antiqua visentibus amice admodum atque erudite disserebat;

"Item editori ACTORUM HERDOMADALIIUM, viro docto Henrico L. Levy, qui summa benevolentia de hoc conventu, dum tempus appropinquat, per notas typis expressas assidue pronuntiabat;

"Item scribae societatis nostrae, viro docto Eugenio W. Miller, qui per totum annum rebus nostris, ad communem litterarum antiquarum causam pertinentibus, summo studio consulebat;

"Denique societatis praesidi, viro docto Franklinio B. Krauss, qui non modo sagaciter conquisivit unumquemque dicendo vel agendo rerum apud nos gestarum participem sed etiam omnium labores ad commune consilium prudenter ac feliciter ordinavit.

"Quibus omnibus pro maximis eorum meritis gratiam semper habebimus, in cuius rei testimonium pro tota societate nomina subscripsimus.

Iosephus A. Maurer
Lucius Rogers Shero
Aemilia Margarita White."

The report of the Committee on Resolutions was adopted by unanimous consent.

For the Committee on Nominations, Professor Horace W. Wright presented the following report:

"The Committee on Nominations desires to submit the following list of candidates for the various offices of the Executive Committee of the Classical Association of the Atlantic States for the term extending from the conclusion of the present annual meeting to the conclusion of the regular annual meeting in the spring of 1951:

"For President, Professor Franklin B. Krauss, The Pennsylvania State College; for Vice-Presidents, Miss Emilie Margaret White, Public Schools, Washington, D.C., and Dr. Emory E. Cochran, Fort Hamilton High School, New York City; for Secretary-Treasurer, Professor Eugene W. Miller, The University of Pittsburgh; for *Ex-Officio* officer, Professor Lillian B. Lawler, Hunter College of the City of New York

(President of the Association, 1947-1949); for Regional Representatives: from Delaware, Miss Julia M. Jones, Tower Hill School, Wilmington; from the District of Columbia, Professor John F. Latimer, The George Washington University; from Maryland, Professor John S. Kieffer, St. John's College, Annapolis; from New Jersey, Professor Whitney J. Oates, Princeton University, and Professor Shirley Smith, New Jersey College for Women, New Brunswick; from New York, the Reverend A. M. Guenther, S.J., Canisius College, Buffalo, Professor Alice E. Kober, Brooklyn College,¹ and Professor Malcolm MacLaren, Syracuse University; from Pennsylvania, Professor Earl Le Verne Crum, Lehigh University, Miss Marjorie E. King, Springfield Township High School, Philadelphia, and Miss Irma E. Hamilton, Wilkinsburg High School, Wilkinsburg; for Editor of THE CLASSICAL WEEKLY, Professor Harry L. Levy, Hunter College of the City of New York; for Representative on the Council of the American Classical League, Professor Eugene W. Miller, The University of Pittsburgh; for Editor for the Atlantic States, Editorial Board of the *Classical Journal*, Professor Franklin B. Krauss, The Pennsylvania State College.

"Respectfully submitted,

Robert C. Horn

Horace W. Wright

Lillian B. Lawler, *Chairman.*"

On motion by Miss Mary L. Hess, seconded by Professor Robert C. Horn, the report of the Nominating Committee was unanimously approved, and the Secretary-Treasurer was instructed to cast the deciding ballot.

Mrs. Alice Parker Tallmadge announced the production of Euripides' *Medea*, to be presented at Cedar Crest College, and extended a warm invitation to all who could possibly do so to attend the presentation of this production.

The meeting was adjourned at 2:45 P.M.

Respectfully submitted,

Eugene W. Miller, *Secretary-Treasurer*

REVIEWS

Pindare et Platon. By ÉDOUARD DES PLACES. ("Bibliothèque des Archives de Philosophie," 4^{me} Section, Philosophie Ancienne, I.) Paris: Beauchesne et ses Fils, 1949. Pp. 195.

The author of this book has much scholarly work to his credit, both minute investigations—for instance, on Plato's use of particles and formulas and on the pronoun in Pindar—as well as higher studies, such as the interpretation of Plato's religious thought in the *Epinomis*.

¹[ED. NOTE: It is with deep regret that we announce the death of Professor Kober, which occurred on May 16, 1950.]

He has also worked on the manuscripts of Plato and has (with Diès) completed text and translation of the *Laws* and the *Epinomis* for the forthcoming Budé editions.

In the present book he is interested in the personalities of Pindar and Plato, but also finds occasion to discuss in passing many incidental matters. His comments on text and interpretation, with citation of previous views, are valuable, while his references to recent work on his two subjects, with frequent summaries, are a welcome aid to the newcomer or to one like me who has grown rusty. Indeed many recent studies are not easily accessible. He is inclined to welcome whatever comes to hand, not uncritically, but still with more charity than is usual among critics. He accepts as genuine not only most of the *Epistles* (even the ninth, which is un-Platonic in style) but the *Epinomis*. I have no quarrel with him on this score, and am glad to note how successfully he recreates the personality of Plato by combining these sources with evidence from the dialogues. The close of *Republic* ix might have been adduced to illustrate Plato's cosmic loyalty.

Plato and Pindar are alike in their admiration for a Dorian ideal and their aristocratic contempt of the ignoble. Both emphasize the supremacy of genius and inspiration, and employ their art to incite young men to high achievement. Plato goes beyond Pindar in his critical examination of ideals and in his exaltation of science and rational intuition. His mystic vision is both intellectual and creative. In it ideas become springs of action.

The author uses the same approach for both writers, beginning with chapters on their "apologies." Then follow discussions of patriotism and political ideals and of religious attitudes and feelings. Both Pindar and Plato combine with the Dorian ideal the recognition of the Delphic Apollo as final authority in matters of religion. Next the distinction between genius and talent in Pindar and that between gifts of nature and of grace in Plato are studied. Then the visual quality in each man's art is noted. Plato in his vision of Atlantis goes beyond the bounds set by Pindar at the pillars of Heracles. At the end come a detailed study of Plato's references to Pindar and a summary of likenesses. Bibliography and Index are not lacking.

It seems odd at first to combine Pindar and Plato in one study, but the effect is to illuminate Plato at least. Pindar I am hardly competent to assess. To derive (p. 61) from Pindar's statement (*Paeon* ix) that he does not complain if he must suffer in a universal disaster the conclusion that he feels a fraternal affection for all humanity seems bold. Pindar was willing of course to share the lot of his heroes, but can we say more? The statement (p. 25) that *Nemean* vii is not a palinode seems strange. When Pindar says (48): "Three state-

ments will suffice," has he not in mind the palinode of Stesichorus, who, as Edmund Spenser points out (*Colin Clouts Come Home Againe*, 923 f.), "recanted . . . his wicked rimes and made amends . . . with treble praise"? Pindar is particularly concerned to deny enmity between Delphi and Neoptolemus. The hero was accidentally wounded in a brawl. The Delphians grieved, but he paid the debt of nature. It was, however, decreed that he should dwell by Apollo's temple, remaining a pious observer of hero-worshipping processions that slew many victims to do justice to his good name. The true witness who stands by the deed is Apollo, whose statue stood beside the hearth where Neoptolemus was struck. Pindar himself was wont to sit by the place of the deed, if we may trust Pausanias' account of the iron chair that he saw at Delphi (x. 24. 5). Pausanias also informs us that Neoptolemus received worship at his grave as a hero.

There are some slight mistakes. Neoptolemus was bringing spoils from, not to, Troy (p. 24). In *Frogs* 1068 it is Euripides, not Dionysus, who is rebuked by Aeschylus for his glib chatter (p. 63). Morrow proved that Plato was more, not less severe, in his law of slavery than the Athenians (p. 11). The Dorian ideal was not particularly humanitarian or humanistic either. At *Laws* iv, 722c 1, I should now read *archên* with Stallbaum, noting that Plato is thinking of the term *Peitharchia* (p. 91, n. 1). Plato often has an unmentioned word or quotation in mind. The rhythmic pattern of his prose may also be a guide to interpretation, as at *Epin.* 976b 3, where I should translate "memory and practice, haunts of opinion" (p. 161). The repeated spondee plus cretic is clearly marked by word-endings. It is not made clear that the equality rejected by the Megalopolitans (Diog. Laert. iii. 23) was economic as well as political (p. 162). D. M. Robinson's work on Pindar is not mentioned. I have found very few misprints or false references. I am glad to note that *praôs* means 'calmly' rather than 'meekly' or 'gently' in some cases (p. 159).

I hope that it will not be considered mere peevishness on my part if I express regret that, though my article on "The Preludes of Plato's *Laws*" in *TAPhA*, LX (1929), 5-24 is cited, no attention is paid to the facts that I presented. The view that Plato in the seventh epistle is replying to Isocrates' indirect attack on Dion in his *Antidosis*, which I originally proposed in the introduction to my translation of the *Epistles* (Oxford, 1925), is accepted by Des Places. In the later article I pointed out a similar answer (*Ep.* vii, 344c) to Isocrates' derogatory remarks about the writing of laws (*Antid.* 79-83). This gives us 353 B.C. as *terminus ante quem*. If there are hopeful references in *Laws* iv to Dionysius as a tyrant who may adopt Plato's political ideal, as Des Places agrees with Pasquali in thinking, surely they must belong to the period before Plato's final departure from Syra-

cuse in 360, for by that time Plato was completely disillusioned about the young tyrant. Of course his account in *Ep.* vii of his relations with Dionysius recalls the language of *Laws* iv, for his memory is accurate, but surely a man may say the same thing about the same situation at different times. *Laws* iv and *Ep.* vii need not have been written together any more than *Apology* and *Ep.* vii, which also agree in part.

Until someone takes the trouble to examine and refute my arguments, I shall continue to regard them as decisive, and to hold that the first four books of the *Laws* were written before 360 at latest. But this is a side-issue. In the main I subscribe to the author's conclusions and admire his learning, method, and conscientious industry.

L. A. POST

Haverford College

Greek Science: Its Meaning to Us. 2 vols. Vol. I: "Thales to Aristotle"; Vol. II: "Theophrastus to Galen." By BENJAMIN FARRINGTON. ("Pelican Books," Nos. A142, A192.) Harmondsworth, Middlesex: Penguin Books, 1949. Pp. 154; 181. 1s. 6d. each.

Since volume one of this provocative study of Greek science, first published in 1944, seems to have escaped the notice of reviewers in the United States, the completion of the work calls for an appraisal of the whole.

Farrington's views are highly controversial and should therefore have been argued more fully in a specialized investigation and not in a general introduction. Using as his keynote J. G. Crowther's definition of science as "the system of behaviour by which man acquires mastery of his environment," Farrington accounts for the advances and retardations of Greek science as sociological manifestations, as follows. Science originates in techniques, and technical and scientific progress go hand in hand (I, 14); emergence of a leisure class gives opportunity for theorizing without relation to facts; science then goes downgrade (p. 15). The early Ionians represented the best period of Greek science because their speculations were always based upon observations of natural phenomena (pp. 32-37). Slavery had not yet developed in Ionia to the point where the ruling class regarded techniques with contempt (p. 30). The Pythagoreans were the harbingers of the scientific setback in Greece. Their mathematical explanations of phenomena supplanted naturalistic ones and scientists began to lose touch with reality (p. 45); Pythagoras had some redeeming qualities, for he occasionally performed experiments. In fact, he was too much of an observer to suit Parmenides (p. 51). Hippocratic medicine represents another high point in Greek science because it combatted *a priori* 'philosophical' medicine with observations of the body and of symptoms (p. 66). The real villain in Greek science was Socrates. He forsook completely the

scientific view of nature. The commonly accepted attitudes that Thales had his head in the air and that Socrates brought philosophy from heaven to earth are paradoxes. The Ionians were the ones who brought it to earth; Socrates divorced it from reality. "He made no contribution to science" (pp. 86-87). Plato continued the errors of Socrates. His entire point of view was warped by his approval of a slave society (p. 105). Science and philosophy became the playthings of the ruling class, who attached social stigma to contacts with nature and reality and therefore became more deluded in their views. Aristotle was good and bad: bad when he was under the spell of Plato, as in the *Physica* and *De caelo*, and good when he became convinced of the necessity of observations, as in his biology and botany. When Farrington closes his chapter on Aristotle with the statement (p. 132) that "the arrest of Greek science is only one aspect of the arrest of Greek society," we should like to inquire precisely where Greek science was arrested. It was in fact ready to attain its full maturity at this time in the brilliant achievements of the investigators of the Alexandrian Museum.

What all this discussion adds up to is certainly not a history of Greek science. In order to maintain his thesis that science is likely to flourish in a society that has relatively little slavery and that it becomes stagnant when the thinker looks upon working with his hands as *banousikon*, Farrington trims down his concept of science to mean experimentation and technology. It is possible to adopt a still narrower concept and to deny that the Greeks had any science at all. Farrington very opportunely has little to say in Volume I about developments in such fields as mathematics, astronomy, and geography, because their growth was always steady—each age improving on the attainments of its predecessor—and his argument would have been undermined. Then in Volume II he unobtrusively introduces sketches of these fields as historical background for the discussion of some later specialist.

Of course there is more to science than technique and observation. Farrington is mistaking art for science. Science, even when it is inefficient in practice, may be able to ascertain a cause or present a valid hypothesis. In mathematics, in the opinion of many, the Greeks made their greatest contribution to science, and yet Farrington's discussion of the mathematicians and mathematical astronomers is in every case inadequate. By his own admission (II, 163) he is not equipped to handle these fields. On the other hand, the achievement of the Hippocratics, for which Farrington has the deepest admiration because they were practitioners and not theorists, is usually regarded by historians of science as art, and not science. To Farrington Socrates and Plato represent the nadir of Greek science. In reply we could point to Plato's importance in the development of Greek mathematics and astronomy. Instead let us consider a typically

Socratic attitude in a field where Socrates and Plato are supposed to be least scientific, i.e., in medicine. In the *Charmides* (156b-157b) Socrates argues that Greek medicine will continue to prove ineffective as long as it treats the body exclusively and does not recognize that body and *psychê* are an integrated unit. It is still too early to say that psychosomatic medicine has conclusively demonstrated a single one of its claims, but who would be so rash as to deny it the possibility of ever becoming a recognized branch of medicine?

This is the third time,¹ to my knowledge, that Farrington has attempted to lay down his thesis regarding Greek science in a book, each time with insufficient documentation² and a gingerly avoidance of evidence which confutes him. The importance of the arts and crafts in ancient Greece has admittedly been underestimated. Ancient literature was too polite to publicize such contributions and consequently exhaustive research is required to turn up the evidence, both confirmatory and negative. But when a historian has an ax to grind, he does not advance scholarship by picking out points here and there along the way which uphold his view and by shutting his eyes to contrary evidence. We expect complete objectivity from the scientists. Why should we be satisfied with very much less from the humanist?

WILLIAM H. STAHL

NEW YORK UNIVERSITY

Portorium: Étude sur l'organisation douanière chez les Romains, surtout à l'époque du haut-empire.

By SIEGFRIED J. DE LAET. ("Werken Uitgegeven door de Faculteit van de Wijsbegeerte en Letteren," No. 105.) Bruges: "De Tempel," 1949. Pp. 510; 7 maps.

This important volume fills a widely felt need in the domain of Roman government for there has been no comprehensive study of the *portorium* in the last fifty years. A comparison of the size of this work with that of Cagnat's *Étude historique sur les impôts indirects chez les Romains* of 1882, the best previous treatment of the subject, will indicate roughly the increase in the available documentary sources—inscriptions and papyri—in the intervening period. De Laet has produced a very scholarly work in which he shows a command of both the ancient and the pertinent modern literature, keen and logical criticism, and praiseworthy independence of judgment. The study is divided into three parts which deal, respectively,

¹ See also *Science and Politics in the Ancient World* (London, 1939); *Head and Hand in Ancient Greece* (London, 1947).

² E.g., Farrington gives the impression that it is his own conclusion that Anaximenes' doctrines of rarefaction and condensation were first suggested by the process of felting woven materials (I, 34). Farrington's argument would have been stronger if he had pointed out that this conclusion is an ancient one, found in Hippolytus' *Refutatio*. See John Burnet, *Early Greek Philosophy* (4th ed.; London, 1930), p. 73.

with the *portorium* under the Monarchy and Republic (pp. 45-116), under the Early Empire (pp. 119-452), and under the Late Empire (pp. 455-82). This allocation of space reflects the extent of our information regarding the *portorium* in each of the above-mentioned periods, and justifies the long title selected by the author.

In the case of a work like this, which involves a great deal of minute detail, a reviewer cannot hope to discuss all aspects of the subject, but must limit himself to the more significant conclusions reached by the writer, and particularly those which run counter to current opinion.

De Laet defines *portoria* as dues levied on goods in transit, including those collected at external or internal frontiers, at bridges, or at other points within the frontiers, including municipal boundaries. Consequently his study covers all these forms of taxation. Contrary to Mommsen, who held that the *portorium* was in origin revenue derived from the *ager publicus*, De Laet suggests that it either grew out of the presents customarily given by traders to the rulers of countries they visited, or was adopted in imitation of well-established Greek usage. He also adduces strong arguments against Rostovtzeff's view that under the Republic Sicily was divided into six customs districts instead of forming a single one. And he points out that we can no longer regard *civitates stipendiariae* as always lacking the privilege of levying municipal customs, or the *civitates foederatae* and *liberae* as automatically enjoying it.

In discussing the *quadragesima Galliarum* of the Principate, De Laet advances the attractive theory that the *portus Lirensis* was the name of a customs zone along the Rhine frontier, established after 16 A.D. but merged with the zone of the *quadragesima Galliarum* early in the second century, like an earlier zone along the Atlantic coast of Gaul. Similarly, he holds that the *Ripa Thraciae* was a customs zone along the lower Danube from Neva to the Black Sea, organized after the annexation of Thrace in 46 A.D., and united with the district of the *publicum portorii Illyrii* under Trajan or Hadrian. As for the *quattuor publica Africae*, De Laet emphatically denies that these refer to four tariff zones within the province of Africa Proconsularis; he ranges himself with those who hold that there were four different taxes farmed out together for Africa, Numidia, and later Mauretania; he suggests that these are the *portorium*, the 4% tax on the sale of slaves, the 5% tax on emancipated slaves, and the 5% inheritance tax, probably combined by Tiberius between 20 and 30 A.D.

As for Egypt, De Laet argues against Johnson and Wallace for an *ad valorem* import and export duty rather than special fixed rates on quantity for different types of goods. The high rate of 25% levied on Eastern imports here and in Syria he regards as designed to check the drain of money to the East for luxury goods. In discussing the local 3% tariff of the Arsinoite nome,

he has not made use of the material published by the reviewer (*Soknopaiou Nesos* [Ann Arbor, 1935], pp. 23-33), which supports his conclusions in general, but gives some new information.

In the overall picture, we find that in Europe, Africa (except Egypt), and Asia Minor the *portorium* was organized on the basis of large tariff zones, each leased as a whole to one tax-collecting agency or agent. In the formation of the districts, Tiberius seems to have played the major rôle; under Trajan or Hadrian, however, occurred the fusion of several into still larger zones. Trajan likewise appears to have been responsible for the substitution of single *conductores* for the companies of *publicani*, and Marcus Aurelius and Commodus for the supplanting of the *conductores* by government officials. In contrast, in Egypt, Syria, and Palestine, the *portorium* continued to be farmed out during the entire Principate, and in accord with Hellenistic practice each local bureau was leased separately, except for the *vectigal Maris Rubri*.

For all areas, De Laet points out that the heaviest duties were always collected at the frontiers on an *ad valorem* basis; that the offices at interzonal borders collected only small transit *ad valorem* dues; that the interior posts checked other payments and collected additional small transit levies, usually at fixed rates on bulk units. He categorically denies that military agents ever collected the *portorium*, although they helped the civil agents to do so, and even operated as a check upon the activities of the latter. In general, De Laet does not feel that the *portorium* was so heavy as to be a detriment to commercial activities, although the number of toll-stations on the routes between Italy and the provinces may have accelerated the migration of industry from Italy to the provinces.

In the Late Empire, De Laet maintains, the large tariff zones were dissolved, collection by imperial officials was abandoned, and each post was farmed out separately to private individuals; these changes attesting the decline in importance of the *portorium* as a source of revenue.

Serviceable indexes, a good bibliography, and seven special maps add to the usefulness of the text, but a map of the Empire showing provinces and tariff zones would have been a welcome addition. There are few misprints: the most conspicuous is 43 for 46 A.D. on page 231, note 2.

A. E. R. BOAK

UNIVERSITY OF MICHIGAN

The Geographic Background of Greek and Roman History. By M. CARY. Oxford: At the Clarendon Press, 1949. Pp. viii, 331. \$7.50.

Professor Cary, an eminent ancient historian who has long been known for his interest in studies of ancient geography, has given us a general work of considerable

value to students who wish to pursue the study of ancient history beyond an initial brief and factual survey. A first chapter describes succinctly and clearly the general conditions of the Mediterranean area, its climate, tectonic structure, agricultural and pastoral areas, communications, etc., and notes some of the general effects of these on political and social development. It is natural that Italy and Greece should occupy the most space, with a general chapter and a chapter of description, region by region, devoted to each. Chapters then take up in order the Asiatic Near East, which includes Asia Minor, Syria, Armenia, Mesopotamia, and Arabia; the Asiatic Middle East, which includes Persia, Eastern Iran, and India (as known to the ancient world); North Africa, with brief descriptions of each region from the Red Sea to Morocco; Western Europe, with sections on Spain, Gaul, and Britain; Central Europe, with sections on Germany, the Alpine regions, and the middle Danubian lands; and, finally, Eastern Europe, with descriptions of the Balkan lands and Scythia.

A volume which surveys so large an area in so short a space must necessarily be summary and selective. The title is an accurate indication of the author's apparent intention. He is not giving us a geography or a history or an extended historical geography, but a survey which will emphasize salient characteristics as they conditioned historical developments and events. Within the space allotted, this has been done well, and a surprising number of references in passing have also been made in text and notes to particular situations and events. The regional method adds to the convenience of this volume over other more extended treatments for the use of students such as E. C. Semple's *Geography of the Mediterranean Region* (New York, 1931), and it has the advantage of including regions outside the Mediterranean area which were a part of the empires of Alexander and of Rome. Advanced students will be dissatisfied with so summary an account. For them the descriptions are not sufficiently detailed, and the bibliography is rather scanty. A new and detailed dictionary of classical geography is badly needed, and should be associated with a series of rather full historical geographies of the various regions. To such a project the present work contributes many useful observations and points of view.

The author believes, I think correctly, that the climate of the Mediterranean area has changed little since classical times, when allowance has been made for the effects of deforestation and erosion and the local effect of long periods of neglect. It should also be remembered that in areas of scanty rainfall, such as the desert borders of Syria or of Tunisia and Algeria, a slight change for a time in amount of precipitation could have important results. It is cheering to have his emphasis on human power to combat, within limits, adverse geographical conditions and adapt them to advantage, and on the importance of personality and leadership. One should

note also that he often finds the causes of decay in political and social factors, as, for example, in Etruria (p. 126). But he goes too far when he remarks (p. 71) that "the exhalations of the lake [Copais] made the Boeotian climate raw in winter and sultry in summer, . . . and they were no doubt a factor in making the Boeotians slow-witted as compared to their Athenian neighbors." Shades of Pindar and Epaminondas! Hardly a convincing reason to inhabitants of the Middle Atlantic seaboard.

The volume has not been well served by the cartographer. Often the marking of mountainous areas begins at too high an elevation, with the result that the orographic structure does not stand out clearly. See, for example, page 152, on Asia Minor. Moreover, the maps should have been read more carefully. On page 160 the site marked Attaleia may be that of Attea, while the well known Attaleia was situated in the interior. On page 226 Lambaesis and Thamugadi have been interchanged, and on page 221 even the Aurès mountains have been transferred to the west of the pass of El Kantara. In the text also some points may be noted: Page 128: the canal apparently ran, not from Rome, but from Forum Appi to Tarracina. Page 138: T. J. Dunbabin, *The Western Greeks* (Oxford, 1948), pp. 202-10, holds that the passage from Sybaris to Laüs was important in trade. Page 157: The number 42 is a misprint for No. 4 of Catullus' poems. Page 159: Blegen dates the fifth city of Troy, not the second, at about 2000 B.C. (*Ann. Brit. School Athens*, XXXVII [1936-37], 8-12). The intercontinental thoroughfares at the Hellespont and the Bosphorus probably did not attain their full importance, apart from a brief interval under Lysimachus, in classical times until the Roman occupation of the Balkan and Danubian lands (see E. I. T. Gren, *Kleinasien und der Ostbalkan in der wirtschaftlichen Entwicklung der römischen Zeit* [Uppsala, 1941], pp. 13-59). These points do not detract from the value of the work for its point of view, its convenient presentation of salient characteristics, and many of the incidental observations included in it.

T. ROBERT S. BROUGHTON

BRYN MAWR COLLEGE

St. Augustine, Faith, Hope, and Charity. Translated and annotated by the Very Reverend LOUIS A. ARAND. ("Ancient Christian Writers," No. 3.) Westminster, Md.: The Newman Bookshop, 1947. Pp. 165. \$2.50.

H. I. Marrou, now a decade ago, emphasized St. Augustine's high importance for the history of ancient culture (*Saint Augustine et la fin de la culture antique* [Paris, 1938]). Augustine's *De fide spe et caritate* shows its author speaking primarily as a theologian, yet, even so, the student of the classics will

on many counts be repaid by studying it. Father Arand's readable and generally skilful translation, not now the only English version in print, as it was when it first appeared—one by the present reviewer followed in the same year, and subsequently the Shaw version of the 1890's was reprinted¹—is unique among its companions for its generous array of instructive notes, which embrace up-to-date references to discussions of the subject matter. Moreover, as an interpretation of the text itself, the book—*experto credite*—will have much to teach most students of Augustine's "Manual." The care taken with the translation is exemplified by a nice imitation of an Augustinian *homocoteleuton* (§ 117) and by the adoption (§ 86) of a suggestion of Dölger's (1934) which rehabilitates an old but recently neglected reading of the text.

In a few passages the translation seems to me to be misleading or to have gone astray. Short sections of the Latin text are ignored: at page 57, line 1, after "of sin," *et ideo nomine appellata est peccati*; at page 98, line 4, after "children," *adulescentes iuvenes seniores senes*; at page 105, line 2 from bottom, after "kingdom of God," *exulare a civitate Dei*. In § 1, line 9, "those" seems to be required after "wishes." At page 21, line 5 fr. bot., "if there were no good in what is evil" hardly reproduces *si bonum non esset in quo malum esset*. At page 22, line 2 fr. bot., read "the earth, to which he was speaking" (an "*allégorisme hardi*" noted and explained by Rivière *ad loc.*); cf. § 81, line 4 fr. bot. In § 47, line 5, the important word "original" is omitted before "transgressions." In § 69, line 5, read "later or sooner," restoring Augustine's order. In § 81, final sentence, the force of the subjunctive is overlooked. At page 98, line 5 fr. bot., the dangling "understanding" produces a barely intelligible anacoluthon in the English. In § 118, line 7 fr. bot., *quibus eam oportuit imperitari* requires something like "to those who were to be given it" rather than "to those who stood in need of it." The following is of a somewhat different order: at page 79, line 5 fr. bot. (and again at p. 80, line 19), fidelity to the Reims-Challoner version of Galat. 4:11 has given us "I am afraid of you." This patently misrepresents the Greek (with its prolepsis) *phoboumai hymas*, slavishly rendered by the Vulgate *timeo vos*. An official

Roman Catholic version of 1941 had substituted the quite intelligible "I fear for you."

The printer has served his editors and his author well, both by supplying a legible and attractive format, and, so far as I could see, by rarely allowing a misprint. In note 29 read "*exitus*" for "*existus*." There are occasional faulty references to Holy Scripture: e.g. in note 169 read "Col. 3. 1-3." In the well-constructed index one might have expected the entry "counsels of perfection" (cf. p. 73 and note 242) and such Biblical rarities as "cry" (p. 80) and "vessels of mercy" (p. 105). In § 18 Augustine refers to a treatise he had written on lying. In his Introduction (p. 7) Father Arand identifies this as the *De mendacio*, but a comparison with note 44 makes it quite clear that the *Contra mendacium* was the work he intended to name at page 7; moreover, this is the traditional explanation (e.g., that of the Maurists, Migne, *PL*, XL, 517 f.). Actually, Rivière, in his note on § 18, argues well that Augustine was referring to the *De mendacio*.

On the wrapper the publishers have quoted a review in which the series "Ancient Christian Writers" is called a "new undertaking by the Catholic University of America." It is easy to determine that this description is inexact.

BERNARD M. PEEBLES

THE CATHOLIC UNIVERSITY OF AMERICA

La constitution des États-Unis et les Pythagoriciens.

By ARMAND DELATTE. ("Collection d'Études Anciennes Publiée sous le Patronage de l'Association Guillaume Budé.") Paris: Société d'édition "Les Belles Lettres," 1948. Pp. 30. (Reprinted from *Bulletin de l'Académie Royale de Belgique*, Classe des Lettres, Ser. 5, Vol. XXXIV, Fasc. 6.)

In this essay, originally written as a public lecture, Professor Delatte traces to a Pythagorean origin the separation of powers and the system of checks and balances which are written into the United States Constitution. Of the doctrine of balance in politics he says (p. 30):

Cette pensée si juste et si raisonnable du sage de Crotoné, après avoir inspiré Archytas, éclairé Platon, rayonné sur les philosophes stoïciens de la seconde période qui la transmettent à des historiens et à des publicistes comme Polybe et Cicéron, a été révélée au monde moderne par François Bacon et surtout par Montesquieu, chez qui la redécouvrirent les constituants de la République des États-Unis.

The connexion in Pythagoreanism between justice (the principle of political organization) and the idea of balance is set forth in an analysis of some of the school's

¹ *Writings of Saint Augustine* (New York: Cima Publishing Co., 1947), IV, 355-472 (in the series "The Fathers of the Church: A New Translation"); *Basic Writings of St. Augustine*, ed. W. J. Oates (2 vols.; New York: Random House, 1948), I, 655-730. Here should be mentioned the new French translation of J. Rivière (Paris, 1947), especially important for its theological notes. This is a bilingual edition, as is also that found in the series "Biblioteca de Autores Cristianos": *Obras de San Agustín*, (Madrid, 1948), IV, 453-639, where the translation (Spanish) is that of P. Andrés Centeno, O. S. A. In "Scriptores Christiani Primaevi," Vol. III (The Hague, 1947), A. Sizoo prints, without translation or explanatory comment, what is basically the Maurist text.

numerological speculations and other doxographical reports; and Delatte also points out the pervasive importance of balance and harmony in other departments of Pythagorean thought.

The reality of the thread of influence we may probably regard as established, but on so broad a basis that one feels the significance of the material is far from being exhausted. Delatte sees the principle of compromise as central. In the social and political realm,

la pensée occidentale . . . s'est prêtée, grâce à la vue réaliste qu'elle avait des choses, à des accords et à des compromis qui devaient assurer l'éclosion et le développement de la civilisation. Si, comme on l'a dit, la politique est l'art du possible dans le gouvernement des hommes, l'honneur de cette découverte revient à l'école pythagoricienne (pp. 29 f.).

But the specific nature of the compromise, and the differences between ancient and modern situations, are not brought out. The discussion is almost entirely in the realm of the influence of ideas on ideas, with little consideration of their basis in the changing social framework. The author backs cautiously away from the "question sociale." He does not deal very clearly with the question of just what kinds of "elements" enter into the political equilibrium. Are they social or economic classes, age-groups, groups united by occupation, race, or sex—or all of these? Or are the balances designed merely to offset the errors of fallible human beings? Again, other political ideas are associated with that of balance in Pythagorean thought, such as the natural right of a ruling class to rule, and the existence of class-related differences in the value of individuals. Such conceptions are rejected in American theory, and certain constitutional features which reflected a fear of "too much democracy" at the time of the Constitutional Convention have been modified or eliminated (indirect election of Senators and President, etc.).

Delatte does not broach the question of the adaptation of similar constitutional forms for different ends, and the relationship between constitutional structure and actual power. In various states influenced in one degree or another by Pythagorean ideas—Pythagoras' Croton, Archytas' Tarentum, Polybius' Rome, and in the America of 1789 and of 1950—who "really rules," and in whose interest?

EDWIN L. MINAR, JR.

CONNECTICUT COLLEGE

Vergil: Selections from the Eclogues, Georgics, and Aeneid. Edited by W. F. JACKSON KNIGHT. ("The Roman World Series.") London: George Allen and Unwin, Ltd., 1950. Pp. 112. \$0.80.

The Roman World Series, instituted in 1939 under

the general editorship of Francis Kinchin Smith, has as its avowed purpose the presentation in simple and palatable form of Roman authors not normally read in the four year Latin course in English secondary schools. Selections from Pliny (1939; second impression, 1947) and from Catullus (1942) have been followed by the current slender volume of selections from Vergil's major works.

Beginning with the opening lines of the first *Eclogue*, and proceeding through 899 lines of Vergil, of which 50 are taken from *Eclogues* 1, 4, and 10, 140 from the *Georgics*, and 709 from the *Aeneid*, the book, supplemented by transitional commentary by the editor, carries us to the death of Turnus at the close of *Aeneid* xii. There are, in addition, both a ten-page general introduction, which contains some valuable material (though it seems at times to confuse history and legend and to be too obviously directed towards an immature reader), and a twenty-five page vocabulary, which, because of limitation of space, gives only the fundamental meaning, or meanings, of the Latin word, with the valuable suggestion (p. 87) that the student exercise his own facility in English by a discriminating choice of the word suited to the context. On the whole, the footnotes rigorously eschew problems of grammar and syntax, and concentrate on elucidation of the text by supplying cultural background. In the selections from the *Georgics* Vergil's lavish use of proper names necessitates copious annotation.

Knight stresses as the primary objective the reading aloud of Vergil, and to this end devotes several pages (17-20) of his Introduction to elementary rules of pronunciation and prosody. Translation, he feels, should follow reading aloud.

The simplicity of the book and its use for rapid reading, no doubt, preclude cross references; but a good deal of precious space is sacrificed in repetition. For example, *Danaum* in *Aeneid* i. 30 (p. 42) and ii. 14 (p. 44) merits a comment both as proper noun (no proper nouns are included in the vocabulary, since they are explained instead in the notes), and as genitive plural, but there is no comment on *deum* in *Eclogue* 4. 15 (p. 23), where the student first meets the form; the editor explains in the Commentary (p. 22) and in a note on *Eclogue* 4. 15 (p. 23) that the identity of the divine child in the Messianic *Eclogue* is unknown, when he might have mentioned the usual candidates for the honor; and in his commentary on *Aeneid* vi. 893-98 (p. 72) he advances as explanation for Aeneas's exit by the ivory gate suggestions which have no place in a work that purports to adhere for the most part to "what has been known for centuries" (p. 6).

Yet despite these minor flaws the book is so written as to give an excellent introduction to Vergil to those

who are pressed for time. The editor's love for and appreciation of the great poet shine through every line.

THELMA B. DEGRAFF

HUNTER COLLEGE

A Short Syntax of Attic Greek. By REV. H. P. V. NUNN. Cambridge: W. Heffer and Sons, 1948. Pp. vii, 171. 4s. 6d.

This little book, by the author of *A Short Syntax of New Testament Greek* (Cambridge University Press, 1912; 2d ed., 1913) and other works, "presupposes a knowledge of all the forms of Greek nouns, pronouns, adjectives and verbs, but not anything more than an elementary knowledge of their elaborate uses." When a student is able to read such a book as the *Greek Reader for Schools* by C. E. Freeman and W. D. Lowe (Oxford University Press, 1917) he is at the stage when this *Syntax* is likely to be of use to him. That is, the *Syntax* may be studied *pari passu* with the *Reader*, both being a preparation for such authors as Xenophon, Lucian, and parts of Thucydides and Plato (e.g. the *Apology*).

The *Syntax* does not deal with dialects, and it will not be directly helpful for those who wish to read Homer. It is, rather, a short but thorough treatment of cases—their meanings and uses—the article and pronouns, moods, voices, and tenses of verbs; also of sentences, clauses, and phrases. A concluding section of almost thirty pages treats the prepositions.

The book abounds in sentences chosen from Greek authors to illustrate the principles and uses described. Many have been chosen from the works of the Greek tragic dramatists. They have been deliberately so chosen "because verse is easier to remember than prose. The student should try to learn by heart at least one verse example illustrating each important construction."

The book is accurately and clearly printed. It contains two indexes, one of Greek words (mainly prepositions), and a longer one of the general matter.

HENRY PHILLIPS, JR.

PHILLIPS EXETER ACADEMY

THE CLASSICAL WEEKLY IN MICROFILM

This periodical has entered into an agreement with University Microfilms, Ann Arbor, Michigan, whereby volumes of THE CLASSICAL WEEKLY, commencing with the present issue, will be available to libraries in microfilm form.

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NOTES AND NEWS

This department deals with events of interest to classicists; the contribution of pertinent items is welcomed. Also welcome are items for the section of *Personalia*, which deals with appointments, promotions, fellowships, and other professionally significant activities of our colleagues in high schools, colleges, and universities.

A worthwhile experience for anyone concerned with the teaching of foreign languages, reports Miss Emilie Margaret White, Vice-President of the C. A. A. S., was the third **University of Kentucky Foreign Language Conference**, held in Lexington on May 11-13, 1950. The general session of Friday, May 12, was addressed by Professor William C. Korfmacher, head of the Department of Classical Languages at St. Louis University; his topic was "Anchors of General Education." Special sessions devoted to the classical languages were held on Friday afternoon and Saturday morning. It is planned to hold the fourth Conference at Lexington on April 26-28, 1951; details will be announced in these columns.

The **New York Classical Club** held its first meeting of the academic year at the Biltmore Hotel, New York, on October 28, 1950. Professor Lily Ross Taylor of Bryn Mawr College spoke on "Adventures with Latin Inscriptions." Professor Konrad Gries, Chairman of the Club's Committee on Scholarship Awards, reports a slight increase in the number of students participating and of schools represented in the June 1950 scholarship examinations as compared with those of the preceding January. First and second prizes, awarded in cash, went to the following: *Latin Second Year*: Miriam Dressler, Erasmus Hall H. S., \$15; Jay Noble, Curtis H. S., \$10; *Latin Third Year*: Stanley Appelbaum, New Utrecht H. S., \$50; Daniel Greenberg, Bronx H. S. of Science, \$25; *Latin Fourth Year*: Yolanda Astarita, Hunter College H. S., \$50; Joanna Stein, Hunter College H. S., \$25. In addition, twenty prizes in the form of books were awarded to students in the Third Year and Fourth Year sections.

An **American Research Center** will open in Cairo, Egypt early in 1951; it will be devoted to study and research in all periods of the Egyptian past: Prehistoric, Pharaonic, Hellenistic, Roman, Coptic, and Islamic. The director for 1951 will be William Stevenson Smith of the Boston Museum of Fine Arts and Harvard University. Persons interested are invited to communicate with the Secretary, American Research Center in Egypt, Fogg Art Museum, Cambridge 38, Massachusetts.

PERSONALIA

Professor **HENRY LAMAR CROSBY** has retired as Chairman of the Department of Classical Studies at the University of Pennsylvania; his successor is Professor **EDWARD H. HEFFNER**, former editor of *CW*. Dr. **ALEXANDER G. MCKAY**, formerly of Wells College, has joined the department as an instructor.

AMERICAN ACADEMY IN ROME ROME PRIZE FELLOWSHIPS, 1951-1952

The American Academy in Rome is again offering a limited number of fellowships for mature students and artists capable of doing independent work in architecture, landscape architecture, musical composition, painting, sculpture, history of art, and classical studies. Fellowships will be awarded on evidence of ability and achievement, and are open to citizens of the United States for one year beginning October 1, 1951, with a possibility of renewal. Research fellowships, offered in classical studies and art history, carry a stipend of \$2,500 a year and free residence at the Academy. All other fellowships carry a stipend of \$1,250 a year, transportation from New York to Rome and return, studio space, free residence at the Academy, and an additional allowance for European travel. Applications and submissions of work, in the form prescribed, must be received at the Academy's New York office by February 1, 1951. Requests for details should be addressed to the Executive Secretary, American Academy in Rome, 101 Park Avenue, New York 17, New York.

BOOKS RECEIVED

Here are listed all books received by *THE CLASSICAL WEEKLY* the subjects of which are deemed to fall within the *WEEKLY*'s scope. Listing here neither precludes nor assures a subsequent review. Books received will not be returned, whether or not they are listed or reviewed.

- BROWN, W. HANNAFORD (trans.). *Lucretius on the Nature of Things*. New Brunswick, N. J.: Rutgers University Press, 1950. Pp. xxi, 262. \$5.00.
- CHASE, ALSTON HURD, and PERRY, WILLIAM G. (trans.). *The Iliad Translated from Homer*. Boston: Little, Brown and Co., 1950. Pp. xx, 470. \$5.00.

FALCO, VITTORIO DE (ed.). *Menandri Epitrepontes in Usum Scholarum*. ("Collana di Studi Greci," Vol. III.) 2d ed.; Naples: Libreria Scientifica Editrice, 1949. Pp. 82. L. 450.

GRIERSON, SIR HERBERT J. C. *Verse Translation, with Special Reference to Translation from Latin* (The English Association Presidential Address, 1948). Oxford: University Press, 1948. Pp. 26.

GROENEBOOM, P. (ed.). *Aeschylus' Choephoroi*. With Introduction, Critical Notes, and Commentary. Groningen: Wolters, 1949. Pp. 293. 8.75 guilders.

HADAS, MOSES. *A History of Greek Literature*. New York: Columbia University Press, 1950. Pp. vii, 327. \$4.25.

HAIGHT, ELIZABETH HAZELTON. *The Symbolism of the House Door in Classical Poetry*. New York: Longmans, Green, 1950. Pp. xi, 158. \$3.00.

HELM, RUDOLF. *Der Antike Roman*. ("Handbuch der griechischen und lateinischen Philologie.") Berlin: Wissenschaftliche Verlagsgesellschaft, 1948. Pp. 80.

HOFMANN, J. B. *Etymologisches Wörterbuch des Griechischen*. Part II: *Iektron* to *öps*. Munich: Oldenbourg, 1950. Pp. 177-433. DM 6.44.

KASER, MAX. *Das altrömische Ius: Studien zur Rechtsvorstellung und Rechtsgeschichte der Römer*. Göttingen: Vandenhoeck und Ruprecht, 1949. Pp. 382. DM 34.

KERÉNYI, KARL. *Niobe: Neue Studien über antike Religion und Humanität*. Zürich: Rhein-Verlag, 1949. Pp. 264; 6 plates. S. Fr. 19.50.

KLOTZ, A. (ed.). *In C. Verrem Actionis Secundae Libri IV, V* (= *M. Tulli Ciceronis Scripta Quae Manserunt Omnia*, Fasc. 13). 2d ed.; Leipzig: Teubner, 1949. Pp. 351-528. \$2.15.

KNOCH, ULRICH. *Die römische Satire*. ("Handbuch der griechischen und lateinischen Philologie.") Berlin: Wissenschaftliche Verlagsgesellschaft, 1949. Pp. 110.

LESLIE, ROBERT J. *The Epicureanism of Titus Pomponius Atticus*. (Dissertation, Columbia.) Philadelphia: Privately Printed, 1950. Pp. vii, 76. \$1.50. (May be obtained from Wm. H. Allen, Bookseller, 2031 Walnut St., Philadelphia 3, Pa.)

LETTS, C. F. C., and JACKSON, G. M. *Latin Prose Composition for Juniors*. Cambridge: University Press, 1949. Pp. xxxv, 236. \$1.25.

LINDSAY, A. D. (trans.). *The Republic of Plato*. ("Everyman's Library," No. 64A.) New York: Dutton, 1950. Pp. xlix, 406. \$1.25.

MARROU, HENRI-IRÉNÉE. *Saint Augustin et la fin de la culture antique: "Retractatio"*. ("Bibliothèque des Écoles Françaises d'Athènes et de Rome," Fasc. 145 bis.) Paris: De Boccard, 1949. Pp. 623-713.

METTE, HANS JOACHIM (ed.). *Nachtrag zum Supplementum Aeschyleum*. ("Kleine Texte für Vorlesungen und Übungen," No. 169a.) Berlin: De Gruyter, 1949. Pp. 43.

- NOAILLES, PIERRE. *Fas et Jus: Études de droit romain*. With a Preface by GABRIEL LE BRAS. ("Collection d'Études Anciennes.") Paris: "Les Belles Lettres," 1948. Pp. iii, 283.
- NOTOPOULOS, JAMES A. *The Platonism of Shelley: A Study of Platonism and the Poetic Mind*. ("Duke University Publications.") Durham, N. C.: Duke University Press, 1949. Pp. xiii, 671. \$7.50.
- NUCHELMANS, JAN C. F. *Die Nomina des sophokleischen Wortschatzes: Vorarbeiten zu einer sprachgeschichtlichen und stilistischen Analyse*. (Dissertation, Nijmegen.) Utrecht: Beyers, 1949. Pp. viii, 128.
- PFEIFFER, RUDOLFUS (ed.). *Callimachus*. Vol. I, "Fragmenta." Oxford: Clarendon Press, 1949. Pp. xiv, 520. \$11.00.
- PHILLIPS, MARGARET MANN. *Erasmus and the Northern Renaissance*. ("Teach Yourself History Library.") New York: Macmillan, 1950. Pp. xxv, 236. \$2.00.
- POHLENZ, MAX. *Die Stoa: Geschichte einer geistigen Bewegung*. 2 vols. Göttingen: Vandenhoeck und Ruprecht, 1948-49. Pp. 490; 231. DM 40.
- RIEU, E. V. (trans.). *Homer, The Iliad*. ("The Penguin Classics," No. L14.) Harmondsworth, Middlesex: Penguin Books, 1950. Pp. 469. 2s. 6d.
- ROSS, W. D. (ed.). *Aristotle's Prior and Posterior Analytics: A Revised Text with Introduction and Commentary*. Oxford: Clarendon Press, 1949. Pp. x, 690. \$8.00.
- SCHADEWALDT, WOLFGANG. *Sophokles und das Leid*. ("Potsdamer Vorträge," No. 4.) Potsdam: Stichnote, 1948. Pp. 31. DM 3.
- SIMETERRE, RAYMOND. *Introduction à l'étude de Platon*. With a Preface by A. DAIN. ("Collection d'Études Anciennes.") Paris: "Les Belles Lettres," 1948. Pp. 159.
- WARNER, REX (trans.). *Xenophon, The Persian Expedition*. ("The Penguin Classics," No. L7.) Harmondsworth, Middlesex: Penguin Books, 1949. Pp. 309. 1s. 6d.
- WARNER, REX (trans.). *The Hippolytus of Euripides*. London: Bodley Head, 1949. Pp. 72. \$1.75.
- WEBSTER, T. B. L. *The Interplay of Greek Art and Literature*. (Inaugural Lecture, University College, London.) London: Lewis, 1949. Pp. 20.
- WEISS, EGON. *Institutionen des römischen Privatrechts als Einführung in die Privatrechtsordnung der Gegenwart*. 2d ed.; Basel: Verlag für Recht und Gesellschaft, 1949. Pp. xi, 603.
- WHALL, ARTHUR L. (ed.). *The Greek Reader*. 2d ed.; New York: Duell, Sloan and Pearce, 1950. Pp. 1, 883. \$5.00.
- WHITFIELD, J. H. *Dante and Virgil*. Oxford: Blackwell, 1949. Pp. v, 106. 8s. 6d.

AMERICAN ACADEMY IN ROME SCHOOL OF CLASSICAL STUDIES SUMMER SESSION, JULY-AUGUST 1951

The 1951 Summer Session of the School of Classical Studies will be held in Rome under the direction of Professor Henry T. Rowell of The Johns Hopkins University. It will run six weeks from July 5th to August 16th.

Conditions for the study of classical antiquity in and about Rome were never more favorable. Apart from the fact that many improvements have been made since the war in the preservation and display of the pre-war archaeological material, opportunity is now given to visit such important new excavations as those under St. Peter's and in ancient Ostia. The Academy's fine collection of books on all aspects of classical antiquity is available to all students, and the cultural activities of the city as a whole (concerts, opera, art exhibitions, etc.) are flourishing. Suitable accommodations and board in Rome for the duration of the Session may be obtained through the Academy.

The course will be devoted to Roman civilization as exemplified in its surviving material remains in an around Rome and as portrayed in its literature. Emphasis will be placed on study of the monuments *in situ* and the objects preserved in museums. But they will be constantly connected in the instruction with Rome's literary tradition and especially with the great authors of the late Republic and the Augustan Age: Cicero, Virgil, Horace and Livy. Lectures on other aspects of Roman culture will also be given in order to present a reasonably complete picture of the development of Roman civilization from the origins to Constantine. Excursions will be made to Monte Albano, Horace's Sabine Farm, Ostia, and an Etruscan site.

Enrollment will be limited to twenty-two students. Applications for admission must be received by the Academy's New York office not later than March 1, 1951. Basic expenses including tuition, accommodations, board, and cabin class transportation from New York and return may be estimated at \$1,000. As in the past, holders of scholarships from regional classical associations will have the tuition fee of \$100 remitted.

Requests for details should be addressed to:

Miss Mary T. Williams, *Executive Secretary*
American Academy in Rome, 101 Park Avenue
New York 17, New York

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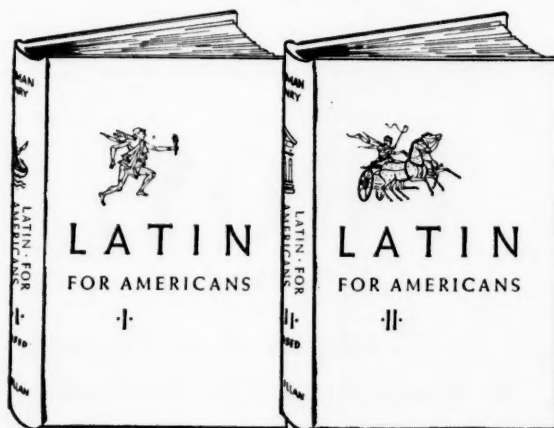
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